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THE DEACONSHIP.

There is, perhaps, no word in the Christian Scriptures, of wider range of application than the noun, "deacon." The verb

DIAKONEOO,

Signifies to *serve*, to *attend to*, to *minister to*. We will note some of its applications. Jesus said, "I came not to be ministered unto (*Diakoneetheenai*), but to minister (*diakoneesai.*) Mat. 20, 28.

Angels "ministered" unto him, Mat. 4, 11.

The mother of Peter's wife, when restored by the Savior, "Arose and "ministered" unto them." Mat. 8, 28.

Martha, when Jesus visited the little family, "served," "was cumbered with much "service.'" Lu. 10, 40.

Jesus said, "If any man "serve" me, him will my Father honor John 12, 26.

"Where I am, there shall also my "servant" (*diakonos*) be."

Timotheus and Erastus "ministered" to Paul, or were "deacons" to his vi[illegible] Ac. 19, 22.

The Gospel was "administered," by the Apostles. 2 Cor. 8, 19.

From these occurrences of the word, it is seen that, any kind of "ministration," whether in the Gospel, in supplying the daily wants of the needy, or in "serving tables," (Ac. 6, 2,) for the benefit of Grecian widows, the idea is the same. It means to "serve," whether in religion, or in the affairs of the world.

The Greek noun, *Diakonia*, is translated, "serving," Lu. 10, 40; "Ministry," Ac. 1, 17, 25; "Ministration," Ac. 6, 1; "Relief," Ac. 11 29; "office," Ro. 11, 13; "Ministering," Ro. 12, 7; "Service," Ro. 15, 31, "Administration," 1 Cor. 12, 5; "Ministration" of death, 2 Cor 3, 7; "Ministration of the spirit." 2 Cor 3, 8. In the instance the word is rendered *office*, Paul intended to say, "I honor" my service, or calling.

The Greek noun, DIAKONOS, is rendered "Minister," Mat. 20, 26; "Servant," Mat. 23, 11, Jno. 2, 5; "Deacons," Phil. 1, 1, (1) Tim. 3, 8.

It is found 30 times in the Greek Testament, and it is somewhat singular that, it is only translated "Minister," "servant" and "deacon;" but in all the 30 occurrences, the idea is that of one who serves, or ministers to others. It is applied in every department of labor, whether for weal or for wo. A few of its applications, we sufficiently illustrate its range.

WICKED DEACONS—SATAN'S OFFICIALS.

When Paul speaks of, "Satan being transformed into an angel of light," he adds, "It is no great thing, if his ministers (*Diakonoi*) deacons, be transformed as the deacons of righteousness." 2 Cor. 11, 15. Such as do the bidding of Satan, of course, are his deacons, servants or ministers.

JEWISH DEACONS.

When Jesus and his mother attended the wedding in Cana of Galilee, "His mother said to the servants, (*diakonois*)—deacons—whatsoever he may say to you, do it." "Jesus said to them, fill the water-pots." They filled them, and bore the water that was turned to wine, to the governor of the feast, and he [illegible] not

whence it was, "but the "deacons" who drew it knew." John 2, 5—9. We learn from this scripture that, the waiters, or servants, at feasts amongst the Jews, were their deacons, and the words, "servants" and "deacons" were used interchangably.

According to the interpretation of many, Sheriffs and law executioners, in all civil and military offices, are "God's ministers." Ro. 13, 4. Paul is made say of the ruler, "For he is the minister (*diakonos*—deacon) to thee, for good, but if thou do that which is evil, be afraid, for he is the "deacon" of God, a revenger, to execute wrath upon him that doeth evil." Whoever this supposed official may be, he is God's servant, or deacon, who bears the sword. The brethren were exhorted, to "pay tribute as to God's (*Leitourgoi*) ministers, attending continually upon this very thing." Ro. 13, 6. It would be pleasant to know, with positive certainty, whether these ministers of God, for good, to his people, to whom tribute was to be strictly paid, were military, civil or church servants. The disciples, when told to try again the man who had sinned seventy and seven times in the day, said, "Lord, increase our faith."

We confess that, we need encouragement to believe, the ministers in Satan's kingdom, or the men who take vengeance in any civil or military signification, are God's special ministers, to be supported by the saints. We have, however, been impressed that, the "Higher powers," (*Exousias uperechousais*), these Helping, protecting, better, powers, ORDAINED of God for good, are the active, faithful servants in the church, attending continually upon their sacred calling, to whom christians should cheerfully render a living support. We are quite willing to admit that, we entertain doubts, at least, whether these "ministers" or deacons of God, are ordained by Him for the service of earthly kingdoms. We see from the passages cited, that "Satan's ministers," are called his servants and deacons, and if Paul referred to civil or military officers, (Ro. 13, 1—8,) the lowest hangman of our unfortunate race, and the greatest butcher of the human family, are God's "deacons," waiting continually in their calling from above. The conclusion looks incredible.

In all the instances, thus noticed, the word "deacon," denotes simply a servant, or minister, without reference to the manner of appointment, or the character of work to be performed. With this view, it may be difficult to show clearly, from the scriptures,

the origin of the idea of official titles, and especially from mere investiture.

But it is more pleasant, to look into the history of, undoubted,

CHURCH DEACONS.

1. Jesus Christ is the first to whom we will call attention. He came to earth, as we have seen, "Not to be ministered unto, but so minister, (diakoneesai) and give his life a ransom for many." Mark 10, 45. But our Savior is expressly called Deacon, (diakonon,) "A minister, or deacon of the circumcisian for the truth of God." Ro. 15, 8, He is also called Deacon, in the question, "Is, therefore, Christ the minister, (diakonos,) of sin?" Gal-2, 17. The passage shows he was a deacon of something. He came down from Heaven to administer the Gospel of salvation to a lost world; and he was, and is, its chief minister.

2. The twelve apostles were deacons, (diakanoi) by whom the Corinthians believed." 1 Cor. 3, 5. Paul said, "God made us able ministers, (diakonous—deacons,) of the New Testament." 2 Cor. 3, 6. The Apostle speaks of himself aud companions as "Approving themselves as the minisrers, (diakonoi) deacons, of God." 2 Cor. 6, 4. Paul, in arguing that, "The Gentiles should be of the same body and partakers of his promise in Christ, by the Gospel," said, "Whereof I was made a minister," (diakonos.) Eph. 3, 7. This is the only occurrence of the form, in which we have the expression or idea—the "deacon of the Gospel," and yet, when we reflect that, the deacon is always the minister of the good things in which he labors, the style is entirely appropriate. Paul called, "Tychicus a beloved brother and faithful minister, (diakonos—deacon) in the Lord, who should make known all things to the brethren." Eph. 6, 2. We would greatly rejoice to have in all the churches, "Faithful deacons in the Lord,"—able to teach all things useful. Paul says that, he was "made a minister (diakonos) of the church." Cal, 1, 25. He was not only made a deacon of the church, but says, it was for his brethren, "to fulfil the word of God." He was also called, an Apostle of Christ, as well as deacon of the church, but not a bishop, pastor, or

by any other name which could possibly be construed into an officicial designation. It was sufficient for him to be known, as deacon or minister of the Gospel of Jesus Christ.

Tychicus, was honored with names, perhaps quite equal to any other mentioned in the New Testament, except the Savior. He was called, "A beloved brother, a faithful (Diakonos) deacon and a (Sundoulos) fellow servant in Christ." Cor. 4, 7; He with "Onesimus, a faithful and beloved brother, was to make known all things done," in Rome. Timothy is styled, "Our brother and deacon of God (diakonos) and fellow laborer in the Gospel of Christ," able to comfort the saints. 1 Thes. 3, 2. Paul promised Timothy, "If he would put the brethren in remembrance of these things, (what he had previously made known to them) he should be a good deacon, (Diakonos) of Jesus Christ, nourished up in the words of faith and of good doctrine, whereunto thou hast attained." Tim. 4. 6,

QUALIFICATIONS OF DEACONS.

Paul, to his Son in the Gospel, gave most satisfactory instructions regarding the qualifications of Deacons, or Ministers of Christ. He says, "The deacons must be grave, not double-tongued, not given to much wine, not greedy of filthy lucre. Holding the mystery of the faith, in a pure conscience. Let these also, (like the seniors,) first be proved; then, (according to the king's translation,) let them use the office of a deacon, being found blameless. Even so, must their wives, be grave, not slanderers, sober, faithful in all things. Let the deacons, be the husbands of one wife, ruling their children and their own houses well. For they that have used the office of a deacon well, purchase to themselves a good degree and great boldness in the faith, which is in Christ Jesus." 1 Tim. 3, 8—13. These passages form the boundary of instruction on the subject of deacons, or ministers of Christ, so far as the brethren are concerned.

FEMALE DEACONS, OR DEACONESSES.

The Sisters, beyond all question, were as legitimately, deacons, as the brethren. Paul said, "I commend unto you, Phebe, our sister,

who is a (*diakonon*—deacon) servant of the church at Cenchrea.' Ro. 16, 1. The Apostle, not only recommended the brethren at Rome to receive her as a deacon of her church, as became saints, but to "Assist her in whatsoever business she had need of them, for she hath been a succorer of many, and of myself also." Ro. 16, 2. We have noticed that "The mother of Peter's wife," when the Savior "Touched her hand," "arose and ministered (*dieekonei*) to him." Mat. 8, 15. If we could make a word, it would read, *deaconized* to him.

It is said, "And many women were there beholding afar off, who followed Jesus from Galilee, ministering, (*diakonousai,*) to him. Mat. 27, 55. If the word had been translated as in 1 Tim. 3, 10, 13, the passage would read, "Performing the office of deacons to him." But the main object, we have in giving the quotation, is to bring fully before our readers, the character of the work of the deacons. The ministering to the Savior, by these Galilean women, evinced the strongest faith, and an earnestness of life, seldom witnessed. They were deacons, or ministers, to Jesus Christ, in the most expressive sense. It is said that "Certain women, who had been healed of evil spirits and infirmities, Mary, called Magdalene, out of whom had went seven devils, and Joanna, the wife of Chuza, Herod's steward, and Susanna, and many others, ministered (*dieekonoun*) to him." Lu. 8, 3. These were also in the literal sense, ministers or deacons to Jesus Christ. It is written that, "Martha was cumbered about much serving, (*diakonian,*) and said, Lord, dost thou not care that my sister hath left me to serve (*diakonein*) alone?" Lu. 10, 40. This, in conformity to the translation in Timothy, should have been rendered, "Left me to use the deacon's office alone."

It will be necessary, before proceeding further, to notice the expression in our version,

"THE OFFICE OF A DEACON."

To persons who are in condition to be convinced by testimony, it is enough to say, there is no authority for such an expression in the letter of Paul, or in the Bible. There is no word in Greek answering to any one of the five words, "The," "office," "of" "a" "deacon;" and yet, we have the expression in our version.

Paul, when giving his son instructions regarding ministers, servants or deacons, said, "Let these also first be proved—thoroughly tried as faithful and competent stewards," and then "Let them serve, (*diakonitoosan*—minister,) or do the work of servants, being found blameless." 1 Tim. 3, 10.

Again, the translators made Paul say, "For they that have used the office of a deacon well, purchase to themselves a good degree and great boldness in the faith." 1 Tim. 3, 33. Paul really said, "Such as have ministered, or served, (*diakoneesantes,*) well, secure to themselves a good position, (degree,) and great boldness in the faith."

The English translators, however, gave the Romish idea of office, and Protestants generally, walk in their footsteps. No one can possibly read the passage as intended by the inspired writer, till he can banish from his mind all idea of honor, or authority in the shape of office; and till convinced that the Apostle was speaking of the work, and not of the authority, to perform service.

As we said, in reference to Elders, what we have written in regard to the supposed office of deacons, is either true or false. If the translators have put the word office, where there is no authority in the Greek testament, the rendering is a forgery, and those who receive it, and act upon its authority, receive and obey what is false, and the performances, which are presumed to induct men into an office which has not the sanction of God's word, are vain; and the agents engaged in such labors are deceiving others, as well as themselves.

THE WORK OF DEACONS.

From our earliest recollection, we have heard it said that, "The deacons have charge of the temporalities of the church, while the bishops, or pastors are higher in office, and are honored in managing the spiritual affairs of the kingdom." Hence, the impression prevails that the deacons, are the ignorant, and constitute the lower orders of workers in the congregations, only suited for sweeping houses, ringing bells, snuffing the candles, carrying round bread and wine, burying the dead, preparing meals, waiting on tables, and performing any menial service which their superiors may direct. When, however, we examine the subject in the light

of the Bible, we discover a very different class of laborers in the Lord's vineyard. The Evangelists proper are the bold pioneers sent abroad, to call aloud to the lost, to come to Christ and live. They teach the world and baptize believers into Christ. They are to see, to be sure that, the members of the churches are working in their proper places, but at the same time, they are not the legitimate regulators and setters in order of what is lacking in the congregations. The labor of Timothy in Ephesus and Titus in Crete, was strictly ministerial. Their mission occupied the whole ground of the labor of a minister of Jesus Christ, while the work of the Evangelist was more specific.

Are we told that Timothy was exhorted to "Do the work of an Evangelist?" The passage reads, "Do the work of an Evangelist, make full proof of thy ministry," (*diakonian,*) deaconship. 2 Tim. 4, 5. It is certainly clear that, "The work of an Evangelist," required of Timothy, was but a part of the service, called the ministry. We think it is impossible to be mistaken as to the meaning of Paul, and if we are not, the labor of evangelizing enjoined upon Timothy, was included in his deaconship, or ministry, of which he was to give full proof. He was never called an Evangelist; but Paul said, "I sent Timotheus our brother and minister, (*diakonon*—DEACON,) of God, and fellow-laborer in the Gospel of Christ, to establish you and comfort you concerning your faith.' 1 Thes. 3, 2. This indicates that the minister, or deacon of God, was to "establish" the brethren in Thesalonica; and with this view, it is certain, the deaconship covered the whole ground of Timothy's service, while the doing of the work of an Evangelist, was but a part of the ministry, deaconship or administration, which occupied his time at Ephesus, and was the chief labor of his eventful life.

The qualifications prescribed by Paul to govern Timothy, in order to "establish" the Ephesian Christians, are such as to leave no doubt, as to the very weighty responsibilities which rested upon the deacons, in managing the internal affairs of the family of God.

Paul said, "The deacons must be grave, not double-tongued, not given to much wine, not greedy of filthy lucre. Holding the mystery of the faith, in a pure conscience." 1 Tim. 3, 9.

"Gravity" is not specified as a qualification for any religious worker save the deacon. He must also be a good speaker. He was not to be a stammerer, nor "thick-tongued." Even his wife

was required to be "grave, not slanderous, sober, faithful in all things." The deacons or ministers were required to "rule their children, and their own houses well." If there was any one higher in church service than the deacons—the ministers of grace—we have not been able to make the discovery from the scriptures. We feel safe in the conclusion that, the deacons in the churches, were "To establish the brethren in the congregations; to "Do the work of Evangelists," to rule amongst the brethren, set in order all that was wanting, regulate the elders and teachers, and to stop the mouths of pretenders. Timothy and Titus, as deacons or ministers, were to see that all the members were in proper order, in performing the labor for which God had ordained them.

We have seen that, Jesus Christ, was in the highest application of the word, God's Messenger and God's Son. He was the minister or deacon of the Father to a lost race; and he administered the grace of God in order to lift man from sin and ruin and give him a place amongst the redeemed in heaven.

The Apostles were also, as we have previously seen, "Able ministers, deacons of the New Testament, and in the discharge of their ministry or deaconship, they preached the Gospel, overlooked the churches, and performed all other labor as parts and parcels of their ministration or deaconship. In short, all Christian service, whether by men or women, whether it is feeding the hungry, clothing the naked, preaching the Gospel, baptizing the believers, arranging the members in their places, stopping the mouths of false teachers, building up the saints in the faith, was performed by them, as ministers, deacons and servants of the Lord.

Our conclusion then is, that the deacons were, by no means, menials, performing the common-place work of the church, such as waiting at tables, preparing meals, passing about bread, etc;

Neither have we any authority to conclude that, it is their special duty to take charge of "The finances of the church." There is, indeed, neither a command nor example for such a conclusion. The elders, or seniors, were not only the custodians of the funds to the starving Judeans, but the contributions were sent to the elders." Ac. 11, 30.

Instead of the deacons being merely committee-men, hand laborers, and inferiors, we can discover no work too high or too spiritual for them; and no position too elevated for them to occu-

py. Whether men or women, such as minister in things holy, supply the needy, establish the saints, and comfort the suffering, are God's ministers.

We deem it proper to state, in this connection, that, we have not yet seen a command to make deacons, or even to choose, elect, or ordaln them to office. Like Preachers, Bishops, Elders, or overseers, Deacons grow up, into their positions, as ministers of Jesus Christ.

The name arises from the service performed, as the name "Baptist" comes from the work of baptizing. If the word had denoted to Sprinkle, John would have been called the "Sprinkler," instead of John the Baptizer. Simon was called "The Tanner" from his work; Philip was called "The Evangelist" because of his labor, and Phebe was called Deacon, in consequence of her labor in the cause of Christ.

QUESTION?

We have been asked "If the Apostles did not make seven Deacons in the church at Jerusalem?" Some years since, in a Kentucky Missionary meeting, in the discussion of this question, a Brother of good ability from Ohio, gravely asked, "Where is the passage of Scripture which says, 'There were seven deacons made for the church of Jerusalem." We answered, of course, that, "We did not remember such a passage in the Bible." Many books were opened in an instant, with the idea that the authority was at hand, but none was found.

We are fully aware that, brethren were specially placed in various departments of labor in the congregations. Hence, from the specific work performed, some were called "Peace-makers," and there is quite as much evidence in the Bible for an official peace-maker, as official deacon. Paul said to the brethren, "If ye have judgments of things pertaining to this life, *set* (*ordain*) them to judge who are least esteemed in the church." 1 Cor. 6, 4

In adjusting the pecuniary difficulties of brethren, it does not seem that it was necessary in the Apostolic age, to create officials for the work; but Paul advised to place any—the least esteemed in the church in the business.

When Grecian widows, in the church, complained for want of bread, certain honest men, or persons presumed incapable of appropriating the provisions to their own use, were designated by

the disciples, who were well acquainted, when the Apostles prayed with them, extended their hands to them and placed them in this particular service. They were not called Deacons; and the idea of having to create officers in any sense, to distribute bread to starving widows, comports not at all with any dignified conception of official appointments or labor. Stephen, one of the seven, was the first martyr for preaching Christ; and Philip, another, as we have noticed, was called "The Evangelist," but no one of the seven was known as a deacon.

The business of "The Young men" who buried Ananias and his truthless wife, comports more fully with modern views of the deaconship, than perhaps, any other in the New Testament; but we discover no reason for calling them, or the men who could be trusted to feed the starving, *deacons*. Still, with the Scriptural idea of distinguishing service before us, we could not well object to any faithful laborer in the church, being called *servant*, *deacon* or *minister*, if done without technical import.

From the manner in which we have found it necessary to examine the subject of "The Deaconship," we consider it important to somewhat condense and embody the matters treated, with the view of assisting students of the word, to satisfy themselves as to the truth of our conclusions.

We therefore, repeat that,

"The sacred institution established by Jesus Christ, for the salvation of a lost world, is called,

"The *ministration* (*diakonia*) of the spirit."

"The *ministration* of *righteousness*." 2 Cor. 3, 8, 9.

"The *ministry* (or *ministration*) of reconciliatin. 2 Cor. 6, 3.

"The *ministry* of the word." Ac. 6, 4.

"The ministry." Ac. 20, 24.

The mission of our Savior was, To "minister" the grace of God, through his church, to the world. He was "The *Messenger* or *Minister* of the covenant." Mal. 3, 1. All the holy and inspired teachers under Christ, were his *ministers*, *deacons* and *servants*. Hence, Paul asked, "Who is Paul, or Apollos, but (*diakonoi*,) *deacons*, or ministers by whom you believed." 1 Cor. 3, 5.

Again, he said, "God hath made us, able (*diakonous*) *deacons* or ministers of the New Testament." 2 Cor. 3, 6.

The Apostle says, "Giving no offence in anything, that, the (*Diakonia*) ministration, or ministry, be not blamed. But in all things, approving ourselves as the ministers (*diakonoi*) deacons of

God," 2 Cor. 6, 3, 4, and "Deacons of Christ, 2 Cor. 11, 23.

Not only were the inspired Apostles and teachers, deacons, in the highest conceivable sense, but their co-workers, who were not inspired, were also Deacons. Tychicus, we have seen, was "A beloved brother, and a faithful minister, (*Diakonos*, deacon,) of Christ." Eph. 6, 21.

Epaphras, was also, "A dear fellow-servant and faithful minister (deacon) of Christ." Col. 1, 7.

While Titus is not called a Deacon, his mission in Crete was identical with that of Timothy, at Ephesus, who was mentioned by Paul as, "Our brother and minister (*diakonos*) of God." 1 Thes. 3, 2. The promise of Paul to him was that, "If thou put the brethren in remembrance of these things, thou shalt be a good minister, (*diakonos*), of Jesus Christ, nourished up in the words of faith, and of good doctrine, whereunto thou hast attained." 1 Tim. 4, 6.

Without quoting other scriptures on the subject, it seems clear to us, that,

1. The Evangelists, were specially ordained, to perform the work of pioneers, to preach the Glad tidings to the lost, to turn sinners from darkness to light, and from the power of Satan to God. It was their mission to plant the churches, and to see that, they were put into working order.

2. While the Holy Spirit *made* Elders, the more aged, experienced and wise members of the churches, the overlookers, visitors or bishops, they alone, were not fully competent for the adjustment of all the parts of the body together.

3. It remained for men of more wisdom and experience, than usually exists in the Eldership, to have charge of arranging the members for the work of the Lord.

We have seen that it was to correct teachers, and place all where they legitimately belonged, Timothy was left in Ephesus and Titus in Crete. They were Christ's servants, ministers or deacons, for the special purpose of regulating all the internal affairs of the churches.

4. The members of the churches, both men and women, who really labor in the Lord, minister as the stewards of Christ, whose "Conversation is Jesus Christ, the same yesterday, to-day and forever," and whose lives are devoted to the promotion of the cause of the Savior, are scriptural ministers, servants or deacons of the Lord.

If we have accomplished nothing more in this examination, than to show that, while the word Deacon, denotes a servant or minister, in the Christian use, it is applied to no one who was not a laborer in the highest ranks of the saints, our work has not been in vain. We have not found a single menial, door-keeper, or bread and wine waiter, in the sacred volume. All were teachers, rulers, administers of good things, in the churches. They were preachers, regulators of teachers, setters in order of all things wanting in the churches, and the stay at home, internal spiritual ministers of the Lord Jesus Christ.

We can not, however, in justice to the cause of truth, close our sketch of characteristic names, without reference to a few other workers in the church, bearing distinguishing titles.

There is, perhaps, no name, or designation, more expressive than,

HELPER—(*Sunergos.*)

Paul, in commending certain saints to the brethren in Italy, said,

"Greet Priscilla and Aquila, my *Helpers* in Christ Jesus. Who have for my life, laid down their own necks: unto whom not I give thanks, but also, all the churches of the Gentiles. Likewise, greet the church that is in their house." Ro. 16, 3—5. These beloved disciples, the Apostle called his "partners," or co-workers, who had rendered him essential service in the ministry. They helped, we are assured, as teachers, not only in "Expounding to Apollos the way of the Lord more perfectly," [Ac. 18, 26,] but wherever they traveled, they persistently gave informotion concerning the way of llfe, and no doubt, aided in various ways to promote the cause of the Savior. Paul also exhorted "To help those women, who labored with him in the gospel, as fellow-laborers." Phil. 4, 3.

The Apostle, also, exhorted to "Salute Urbane, our *Helper* in Christ,,' [Ro. 16, 9.] In the 21st verse of the chapter, the same original word, he applies to Timothy, as his "Work-fellow." When we consider the labor of Timothy, which entitled him to be called, *Co-worker* of the great Apostle, we cannot be at much loss to determine, the qualifications and service of Apostolic

Helpers. The name was expressive of valuable service in the cause of Christ, of earnest Co-operation service. Titus was styled Paul's "*Partner and Fellow-helper.*" 2 Cor. 8, 23. Paul mentions Epaphroditus, as "His brother and "Companion in labor," [*sunergon*, Helper.] He also, commends as "Fellow-workers"—Helpers, Aristarchus, Marcus, sister's son to Barnabas, and Jesus, called Justus." Col. 4, 10. Timothy, he also calls his "Helper' or "fellow-servant," in the Gospel of Christ," 1 Thes. ε, 2.

"Philemon our fellow laborer," or helper, is named with profound respect in the first verse of Paul's letter to him. In the 24th verse he calls Marcus, Aristarchus, Demas, and Lucas, his fellow laborers—or helpers.

John uses the name "fellow-helpers," or helpers, including himself, with brethren who assisted him." John 3, 8.

Thus, we discover that the name, Helper, or Fellow-helper, is in much more frequent use than Evangelist, Deacon, or Elder [applied to Christians] and no one presumes, there is anything official, in the title. Still, it designates the most important laborers, in the Christian ministration. When the words of the Bible, are used to convey the thoughts of the Bible, they are expressive and beautiful; but when employed for a different purpose, the truth of God becomes a lie. When an Elder is understood to denote a venerable servant of God; Bishop, a visitor or overlooker; Evangelist, a Gospel teacher; Deacon, a Minister of Jesus, and Helpers, Partners, and co-workers, in the kingdom the names are divinely expressive, and fill the soul with profound reverence.

Before closing, we must call attention to the highly honorable, reverential and loving names of

FATHER, MOTHER, BROTHER AND SISTER.

Paul says, "For though, you have ten thousand instructors in Christ, yet have ye not many *Fathers.*" [1 Cor. 4, 15.] "In Christ Jesus, I have begotten you thro' the Gospel."

He again, exhorted, "Rebuke not an Elder, but entreat him as a Father; and the younger men, as brothers. The Elder women, as Mothers, and the younger, as Sisters; with all purity." 1 Tim. 5, 1, 2. Fathers, Mothers, Brothers, and Sisters in the Lord, are holy names, and words which are sweet to the soul. All others are quite as expressive, when used as the Spirit reveals.

PLEASANT INFLUENCE.

Young Girls can have a most pleasant influence by being uniformly kind and courteous in manner. The greater part aim to be so in company, but if the same effort were made, to be agreeable at home, how much more pleasant their homes would be. Rough boys who do not scruple to manifest their disagreeable qualities, would become gentle in the presence of sisters, always polite and affectionate. Mothers are saddened by a want of courtesy in their young daughters. Fathers are not often enough, made glad by their loving cere.

Brothers can be improved by their sisters, when other influence fails. Years ago, I was visiting at the house of a friend and was particulariy interested by the conduct of one of the girls to her brother. It was cold when he came home at night. She had a good fire for him, met him kindly, helped him take off his coat, unfastened his overshoes. gave him a good supper—talking all the time pleasantly—giving him the news about every thing and everybody she could think of. I had not before that evening, thought her very handsome or polished, but concluded that true affection could light up a plain face with real beauty, and give the sweetest polish. I have often thought of that sister. Many young brothers would love their homes more and keep out of bad company, if always received and treated kindly there. Girls should not be ashamed to manifest their affection to those who have a right to claim it. They canuot be too tender to careworn, weary mothers—cannot take too much pains to gladden them by loving words and actions. Many refrain from all expression o the kind, while the hearts of parents are refreshed by it, as the grass, by the soft rains, or the flowers, by the dew of the morning. The heart may be filled with kind thoughis, but if not spoken, they are like buried treasures, of no use. A good writer in the Pen and Plough, says, "Oh hide it not, the music of the soul, Dear sympathy, by kindly voice expressed. But let it like a shining river roll. To deserts dry—to hearts that would rejoice. Oh, let the symphony of kindly words sound to the loved—the friendless and the weak, and He will bless you." Instead, however, o shewing affection in this way, many have been indulged at home and look for this expression of feeling to themselvcs—are disappointed at not receiving special attention. They expect the same notice in their intercourse with society, Let me say to girls of this character. if you wish persons to care for you, shew that you

eare for them. Manifest kind feeling, and you will receive the same in return. Take interest in the welfare of others and they will be interested for you. If you think the world cold and distant, do not sit down and wait for a change—go to work.

Shed the warmth—the genial influence of kindness along your pathway. Those who have been most indifferent will love you, and take pleasure ia shewing it. Before long, you will think the world, has changed, while the change has taken in your own hearts. As I feel an interest in the boys, I will speak of them again, or of at least one. Your brother is not in a good humor. It will makc matters worse, to let him know you do not care. Say a few kind words. Tell him something he would like to hear, mend his coat—darn his socks. See that the buttons are all in their places. Shew him you really wish to make him comfortable and happy, and observe how soon his gloom will vanish. Your pleasant ways and doings will dissipate all unkind feeling, and he will be ashamed to be otherwise than pleasant, himself. Besides, making him happy at the present time, when sorrow comes—when the wsrld seems cold to him, he will remember you tenderly. Sweet memories will rise up at the sound of your name, though years and distance shall have separated you, or you may have been laid down to your last sleep. Girls who wish to be moro lovely in character as they grow older, can attain to the object of their wishes by the cultivation of the heart. If they wish to be beautiful, they must possess those qualities which render persons worthy of esteem—sincerity, gentleness—truth in word and deed. By cultivating kindness of heart, they can add to the enjoyment of the old and the young, and their own happiness will be increased. While on this subjrct, I remember a young man who took special pleasure in amusing and interesting the old ladies of his acquaintance. He always had something pleasaat and sensible to say to them, and their hearty enjoyment seemed to do him as much good, as if they had been young and beautiful. He has been for years, in his last resting place, but many still remember the beautiful courtesy of his manner. It is pleasant to old persons, when the young seek opportunities of lessening their cares, and brightening their pathway, if only for the present moment. The monotony of life is at times wearisome to those who have long borne it; and they gladly receive recreation, and refreshment from persons younger,----fuller of life than themselves, The practice of those little courtesies, so graceful in youth—so

sweet, every day at home, and every where else in the world should mark every cultivated woman—every young girl who wishes to be useful. A woman may be intellectual, may be acquainted with books but without the "meeker grace," of a kind and courteous spirit, she will not be loved or tenderly remembered. The year 1873 has almost passed away. It is a suitable time for the young to reflect how they may improve upon the past, and how for the future, they can be useful by exercising a sweet, a pleasant influence.

CONCLUSION OF VOLUME SECOND

OF

THE RELIGIOUS HISTORIAN.

In closing our second volume, we deem it proper, to so embody our material, as to leave with our readers a condensed Scriptural statement, in regard to

THE PRIMITIVE CHURCH.

We have confined our labors, it will be noted, exclusively to the Historical elements contained in the Sacred Scriptures, in the confidence that, without a perfect agreement of students of history, in reference to the doctrine of Inspiration, ecclesiastical unity cannot exist. In the world's "Evangelical Alliance," recently assembled in the city of New York, no English, or American representative, seemed to comprehend the true ground of religious union. Only two voices, in our view, were heard, Zionward. Pere Hyacinthe, an "old Catholic, of Geneva, said to the benighted assemblage, "Where you are satisfied with alliance, I would desire an organic and vital unity. I believe this unity, to lie in the future destinies of the Christian Church, because I discover it in the primitive traditions; and above all, it is in the will of its Divine Founder."

"Bishop Reinkins, in the name of the old Catholics of Germany, said,

"In order that, the work of the formation of a single church should become an established fact, every individual christian creed, must cast off everything which has been introduced by man; and restore that discipline and those rules, which rest upon the foundation, which Christ the Lord laid, and which meet the just requirements of the different nations, and of the age."

While these sentiments are by no means new, to most of our readers, by their utterance, we are encouraged and strengthened to insist upon a closer and more thorough examination of the Sacred Volume, for light and authority in our historical researches. We may have occasion to appeal to "The fathers," and subsequent historians to confirm our conclusions; but certain we are that, without clear views of Inspiration, thick darkness must rest upon our pathway.

Some half a century ago, a few noble spirits, in America, arrived at the strange conclusion that, "The Bible alone," is the only infallible rule of action for the service of God. The question, however, now is, to determine whether this conclusion is correct? Do we find all things necessary for life and godliness in the Sacred Scriptures? We have spent much of our precious time in efforts to discover and arrange materials for embodying such a historical sketch of the Church of Christ, as shall not fail to satisfy at least earnest students of the Bible. Whether we have fully succeeded or not, we consider it a privilege to present such conclusions as seem to us authorized by the Spirit's teaching.

THE CHURCH IN PROHECY.

From the calling of Abraham, nineteen hundred and twenty-one years, anterior to the Christian age, when the Father said to him, "In thee shall all the families of the earth be blessed," the pious of the world, anxiously looked for a new era—a new order of life—in which the faithful could walk together. To Moses, God said, "I will raise them up a Prophet, like unto thee, and will put my words in his mouth, and he shall speak unto them, all I command him; and whosoever will not hearken unto my words, which he shall speak in my name, I will require it of him."

Solomon, built a house for "the name of God," which adumbrated the spiritual temple which was to arise in the latter days.

All the prophets foretold the coming of a spiritual age, a glorious era, in which righteousness and peace should abound.

Daniel said, "In the days of these kings, (kingdoms) the God of heaven shall set up a kingdom, which shall never be destroyed; it shall break in pieces aud consume all these kingdoms, and shall stand forever." This was predicted six hundred and three years before Christ. But we hasten to

THE WORK OF THE HARBINGER OF CHRIST.

John, the son of Zacharias and Elizabeth, was sent as the forerunner, of our Savior. He was to, "Make the crooked ways straight, and the rough ways smooth." To, "Prepare a people for the Lord; to give them the knowledge of salvation by the remission of their sins." He "Preached the baptism of repentance for the remission of sins." "And they were baptized of him in Jordon, confessing their sins." Thus, a people were fully prepared by John, for the new and spiritual edifice. Before its erection, however, Jesus and his disciples essentially contributed to the preparation of the requisite materials. We are thus led to inquire,

WHEN, WAS THE CHURCH ESTABLISHED?

"The Law and the prophets were till John, from that time, the kingdom of God was preached." It was preached as "near, at hand, as coming."

When Jesus appeared on the stage, he said, in reply to the words uttered by Peter, "Thou art the Christ, the son of the living God," "On this rock, I will build my church, and the gates of hell shall not prevail against it." These words of promise that, the church should be planted on the rock, in the future, were spoken more than two years after the preaching and preparation of John, and after his death. Hence, John did not build a church, but merely made preparations for the Lord's building, and said "He must increase, but I must decrease." The church came not "by observation," and it did not exist on the day of the Savior's ascension. When the disciples despairingly said, "Lord,

wilt thou, at this time, restore again the kingdom to Israel?" they were not in the church, although commissioned to "Teach all nations," but he commanded them not to start, "Till baptized in the Holy Spirit." The disciples returned to Jerusalem from the Mount, and waited till the Spirit descended, enabled them to speak as he gave them utterance, and to lead them into all truth. On that ever-memorable Pentecost, "About three thousand" anxious enquirers, "Gladly received the truth, were baptized and placed together," as THE FIRST WORSHIPPING CONGREGATION ON EARTH, BY THE AUTHORITY OF JESUS CHRIST. "They continued steadfastly in the Apostle's teaching and fellowship, in breaking of bread and of prayers." "They were daily, with one accord in the temple and breaking of bread, from house to house, did eat their meat with gladness and singleness of heart. Praising God, and having favor with all the people. And the Lord, daily placed the saved in one."

From that day the church was no longer a subject of anticipation. The first undoubted mention of her existence, is in the words, "And great fear came upon all the church." Ac. 5, 11. Peter, in referring to the achievements of Pentecost, said, "The Holy Spirit was poured out upon them, as upon us, at the beginning." Ac. 11, 15. This scripture definitely fixes the day of Pentecost, as the "*beginning*" of the Christian dispensation, the dawn of the new and spiritual age.

In a very short space of time, churches, through the labors of the dispersed disciples, sprang up throughout Judeah, Samaria and Galilee. Some seven years afterwards, the Gentiles heard the word of the Gospel and became obedient to the faith.

The nations of earth, all heard the word, in the days of the Apostles, and before the year seventy, the truth had gone into all the world, and "was preached to every creature under heaven." Col. 1, 23.

It is a question of great moment to ascertain

THE TERMS OF ADMISSION INTO THE CHURCH OF GOD.

Quite frivolous ways have been ordained for introducing members into parties, but there is only one manner, in which to enter the body of Christ, the church of the First-Born.

Faith, with all the heart, on the Lord Jesus Christ, is the very first preparatory step in order to salvation. This implants in the soul, a love for God, and an ardent desire to become a member of his family. It changes and subdues the heart. Believers, as on Pentecost, are required, to repent of all their sins, "In obedience to one Spirit, are we all baptized into one body, and are all made to drink into one spirit." 1 Cor. 12, 13.

In this procedure, we take upon ourselves, the "yoke of Christ, and find rest to our souls."

Such as have thus "obeyed from the heart that form of doctrine, delivered, are made free from sin and become the servants of righteousness." Ro. 6, 17.

THE CHURCH IN HISTORY

Is composed of all obedient believers on earth and in heaven. Hence, Paul speaks "Of the whole family in heaven and on earth" bearing the name of Christ. The members are called, Disciples of Christ, and Christians and are encouraged to believe that, "If they suffer for the name of Christ, they should rejoice."

THE ORGANIZATION OF THE CHURCH.

The members of the body, are "Lively stones, built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ."

All are kings and priests; and as such are fully authorized to sacrifice, for *themselves* to God, and rule in the churches according to their spiritual qualifications. All, from the least to the greatest, are required, from the moment of their spiritual adoption, to labor as active members in the body, with the ability which God has given each. "All the body, by joints and bands having nourishment, ministered, and knit together, increaseth with the increase of God."

But Paul informs us that, "God hath set the members, every one of them in the body as it hath pleased him." If the Divine Father, has specially, set, placed, or ordained the members in the

body, for active life, all efforts of men to "*set*" members as they may think best, are without the sanction of the spirit.

We regard the organization described 1 Cor. 12, 13—27, as fully embodying all the truth in regard to the organization of the body of Christ.

THE GOVERNMENT OF THE CHURCH.

Jesus Christ is the Governor. By this, we mean to say that, our Lord has given complete instruction in every department of spiritual labor. Hence, we can truly say, we consider the government entirely Christian.

God has placed the men of experience and wisdom as the rulers, overseers, and governors, in his church. Hence, Peter exhorted the seniors, or elders of the congregations, to "Feed the flock of God, overlooking, not by constraint, but cheerfully, not for filthy lucre, but of a voluntary mind; neither as Lord's over God's heritage, but being ensamples to the flock." Having submitted to God, Christians are required to submit to each other, and to be subject one to another. Men, women and children, are to submit from the authority of *age*, *wisdom* and *goodness*, and from no other considerations.

The members thus organized, are placed together according to qualifications, "speaking the truth in love, grow up into him in all things, who is the head, even Christ. From whom the whole body, fitly joined together and compacted, by that, which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body, unto the edifying itself in love."

The first converts in the congregations, were *characteristically* denominated seniors or the elders of the churches. Hence, the word was used in every instance, to denote an older man or woman, or the more experienced and wise in the congregations. We presume no scholar, will doubt the truth of this statement; and if this position is correct, it evinces shameful ignorance, of language and of the Bibie, for any one to presume to make, create, or appoint elders. The Romish and English translators, put a blot, on the word of God, and it is incumbent upon the people of the Lord, to remove it as speedily as possible. The members who look after the interests of the congregations, are called

in the scriptures, "visitors," "overseers," or "bishops." But visitors, elders, overseers, or bishops, are not *made*, but always grow up into their places. Men and women, who labored in regulating the members of the churches, and in administering to them the Gospel, with food and raiment, were from their labor, called *ministers* or *deacons*.

Such as were sent out by the churches, to preach the Gospel, were called "Evangelists"—Gospel teachers, "Apostles, and messengers" of the churchers.

Through the co-operative labors of the members, and the congregations, the churches increase, and grow, and the world is converted.

All men, are to be honored in this life, and are entitled to rule in exact proportion to their worth as servants of God, and not from other considerations. Laborers are to be "Esteemed very highly in love, for their work sake," but not from empty titles.

In the world to come, men, women and children, are to receive rewards according to their works; and we consider it highly improper, to desire that it should be otherwise.

In all these conclusions, we think we have the spirit of God, to support us, and we respectfully submit them to our readers, in the sincere hope, they will examine the Sacred Scriptures.

DEBATES BY JACOB DITZLER, D. D., OF THE METHODIST CHURCH, AND DR. T. W. BRENTS, OF THE CHURCH OF CHRIST.

Our readers, doubtless remember that, a debate was held at "Flat Creek Village," Bedford county, Tenn., by Messrs. Ditzler and Brents, in January last. Another was recently held by them, at Fayetteville, Tenn.; and now another is pending between them at Franklin, Williamson Co., Tenn., commencing Dec. 15th, 1873.

Possibly, "debates," "strifes" and "contensions," are as objectionable words as occur in our Scriptures, and yet, good men often call discussions of great questions, "debates," and many good people are disposed to attend them, in the confidence they are walking in the line of duty.

We are, however, aware that there exists very great prejudice against all public discussions, and of course against *wrangling*."

We are of the opinion that, it would be wise, not to use the word "debate," to designate any work of a good man, The Savior and his Apostles, found fault with the Jews, and sharply rebuked sin in high and low places. They never, however, let an opportunity pass to reprove wicked men, and oft times, they did it most sharply, and denounced condemnation in a most unmerciful manner.

The question, however, to which we wish to call attention, is, should Christians encourage, public discussions of differences between the advocates of the various religious orders? There is, possibly, another question of still greater moment, which should first be answered. Are the differences between religionists vital? Is the doctrine for instancy of direct *spiritism*, from God, angels or dead people, essential to the salvation of the soul? If it is, it is certainly the duty of all its friends, to contend manly for its authority. Should, however, the doctrine of physical influence on the body, heart, soul, or spirit, not be true, millions are groping in darkness under its influence, and men who see its dangerous tendencies, should not, in justice to themselves and the cause of truth, hesitate to oppose it with all their powers of body, soul and spirit.

If denominationalism is not Christianity, no good man should rest, till it is broken down and blotted from the earth. If the doctrine, which says, "Whatsoever one thinks religiously right, is right to him," should not accord with the Divine will, no man of faith should refuse to oppose it. In plain language, while error prevails in the religious world, the Father in heaven, calls his people, to banish it from human society.

If we who profess to take the Bible as our only creed, and plead for christian unity, upon the authority of the New testament, are Divinely authorized in our pleadings, we have no alternative, but to battle for the truth with all our might,

While, therefore, we detest the word *debates*, as applied to religious investigations, we consider it the duty of all good men and women to make perpetual and uncompromising war upon all that is partisan, and all that is anti-christian and hurtful to mankind. Christians should speak the truth in the love of it, and in this course, the severest opposition to error, will be well pleasing to God, and of incalculable advantage to man. Yet,

the saints should be, "wise as serpents, and harmless as doves." We are in a war, against satan and sin, and while an enemy can be seen, we are not at liberty to lay down our armor. The great matter is to see that, "The weapons of our warfare are not carnal, but spiritual and mighty through God to the pulling down of strong holds, casting down imaginations, and every high thing that exhalteth itself, against the knowledge of God." While our Brother uses the "Jerusalem Blade," we shall certainly bid him "God speed."

BISHOPS AND COUNCILS, THEIR CAUSES AND CONSEQUENCES, by James Lillie, D.D. M D.

A neat little work of 191 pages, under the above caption, we have recently examined with very great interest, and we trust, with decided profit. From the essay of Dr. Lillie, on "Ecclesiastical Polity in the first age," in the Quarterly, for July 1873, we could but anticipate an able treatise, on the subject of Officials and councils in the church.

Possibly, before giving any further notice of the book, our readers may desire to know, who Dr. Lillie, is. The first we heard of him, was from Dr. Armitage, President of "The Bible Union in 1852. At that date, he was represented as a Presbyterian Clergyman, of superior Scholarship, from England, who had been employed in New York, as one of the translators of the Holy Scriptures, for "The Union." If we mistake not, the first specimen of the New Version, was from his able pen. While in the work of translating, Dr. Lillie, became satisfied that the church had never been empowered to change, the forms of the New Testament, and therefore, he could but repudiate the practice of sprinkling or pouring, for the, "one immersion," originally ordained. As a result, he was immersed, if we have been correctly informed, by the Baptists. Upon further examination, however, he cast his lot with the disciples of Christ, and is now a resident of Kansas City, Mo. Without attempting to furnish an analysis of the work before us, it is sufficient in reference to bishops, to say, Dr. Lillie maintains that the bishops mentioned in the New Testament, were the senior members, or elders, who employed much

of their time, in visiting and overlooking the members of the churches.

He denies that. Paul used the word bishop, in the sense of the Romish, English and Methodist churches. He believes that, "the only government established by the Apostles in the church, was that by elders and deacons." His view is, that, "The self-styled, successors of the Apostles, under the name of prelates, have thrust down the elders and deacons, ordained by the Father, and assumed the authority of church government in their place. Our brother concludes that "Elders, did not obtain their honor, by purchase, (we add, ordination, T. F.) but by estabiished character." As we intimated in our brief notice in a previous number, of the essay in the Quarterly, while Brother Lillie, makes but few points from the Scriptures, they are quite sufficient to show his hearty opposition, not only to the "Prelacy" of Rome and England; but to the entire official grace, of all sects. In his exposure of modern bishops, aud the influence of authoritative counsels, he exhausts the material contained in the writings of the fathers. So well advised and able a work upon official authority in the churches, and the deleterious influences of religious councils for legislative purposes, has not appeared among the disciples since the hale and healthful days of A. Campbell, in the Christian Baptist. We hope to know more of Brother James Lillie.

"HONOR TO WHOM HONOR IS DUE."

It is said that, "Protestantism does not treasure very highly the lives of its saints, although it has a succession of great and noble characters—great by endurance and self-denial, by the majesty and multiplicity of their labors, by their earnestness and devotion in the cause of religion, by their endowments and virtues. In reading the lives of some of those great men, we cannot but feel the truth of the remark, and nowhere is it more apparent, than in the history of John Wesley. A good writer says, "It is pleasant to trace to their mountain source, the streams which widening into great rivers, descend to run among the hills, and water the valleys, so it is pleasant to trace some great benevolent flood of influence, back to its fountain--its obscure and per-

haps, unsuspected spring. Thus it was, in a poor parsonage, in its atmosphere of poverty and piety----the early life of John Wesley, was spent---his sense of wonder excited by its supernatural voices —his frame nourished by its hard discipline. His father was a man of education and ability—and his mother, remarkable not only for scholarship, but for earnest piety. When her husband was absent, her neighbors attended her Lord's day worship of reading the Scriptures, expounding them and prayer.

Under such parents, John grew up with deep religious impressions, singularly thoughtful and conscientious. His life at school was hard. He says, "I had little to eat but bread, and not a plenty of that;" but he was grateful for the discipline he underwent. He thought it prepared him for the hardships he afterwards endured, as a soldier of Jesus Christ. England, in his time, was very corrupt. Crime abounded. Christian faith had almost died out of the hearts of the ministers themselves. A voice was needed in the wilderness, and the voice that made itself heard was John Wesley's. There were some men of piety, but none had the power of Elijah, to rouse a slumbering church and a godless nation.

We can give only short extracts from his wonderful life. There are journeys in the North of England, when snow made the roads almost impassable. Once he says, "Between wind, hail, rain and ice, driving sleet and piercing cold, I never had such travel." Nothing stopped him. He moved with a rapidity that reminds one of the flying angel that had the everlasting gospel to preach. As many as twenty thousand persons would meet on the commons to hear him. He once visited his early home and preached for three days, standing on the tomb of his father. He thought he did more good in that time, than preaching the same number of years in his pulpit. Remarkable effects attended his efforts. He seemed to possess mesmeric power. Multitudes fell prostrate on the ground, suddenly overwhelmed. Thousands asked, "What shall we do?" How sad he did not understand the directions given by Peter. A good writer says of his disciples, Their theme was the sweetness and fullness of Jesus. They met and mingled kindly together. As Wesley preached, or prayed, loud Amens were heard. Hearty gushes of song, perhaps, not melodious, united them in praise and all felt they were souls for whom Jesus had died.

CHURCH MUSIC.

John Wesley made great efforts to improve the Music in his Churches. He composed Hymns and set them to suitable airs. A good writer says of them, "They meet the Spirit in its most hushed and plaintive mood. They bear it aloft, as on the surges of a mighty organ's swell." At one place, he says, "I put a stop to a bad custom here. A few men with fine voices, sing a psalm that no one else knew, in a tune fit for an opera. Three or four persons sung different words at the same time. What an insult to common sense! What a burlesque upon public worship. No custom can excuse such a mixture of profanity and absurdity." He also says, "Let us beware of formality in singing; Is it not creeping in already, by these complex tunes, which it is scarce possible to sing with devotion. Such as the quavering "Hallelujah," and next, the morning song tune, which I defy any man living, to sing devoutly. The repeating the same words so often, especially while another repeats different words, shocks all common sense, and has no more religion in it, than a Lancashire hornpipe."

ARE WE GOVERNED BY OUR CREED?

It has been asked, "Is it true that those who profess to take the Bible for their creed, really do so? It is certain they understand the entrance into the kingdom. Remission of sins is preached as plainly now, as when Peter first stood up and gave the terms of pardon to the murderers of Christ. These terms are received by thousands, but after entering the kingdom, is there sufficient care taken to teach the young to form Christian character. Do they grow in grace and the knowledge of the truth? Do they learn to consider their every day conduct—to look to the Savior and purify themselves as he is pure?

Paul asks, Did you receive the spirit by the works of the law —or by the hearing of faith? All know it is by the hearing of faith. Should not this spirit animate the heart—govern the thoughts—the actions, indeed the whole life? It is certain that many do not sufficiently come under the holy influence of this creed and it is a matter of deep regret.

DANCING

Is a most fascinating amusement to many young persons. The love of it amounts almost to intoxication. It is common now for young members of Churches to dance, and those who do so, find it lessens their desires to form Christian character. Every dance they engage in makes them more worldly, more thoughtless, until they go back, and lose their interest in the Christian religion. They thus lay up for themselves sorrow and suffering in the future.

Dancing does not prepare one for heaven. A young Christian leaves home with the intention of spending hours in the dance. "She trips it on the light fantastic toe," until midnight, or perhaps later. There are, all the time, reflections, which mar the pleasure. She cannot banish the thought, "I am doing wrong. I am not avoiding the appearance of evil." I have been told by persons, "I must sit by myself if I do not dance." You had better sit by yourselves, my young sisters, and have the consciousness of doing right, and of setting a good example, than to do what you know is wrong. The round dances, particularly, should be avoided by every pure, modest woman. The most thoughtless men know they are corrupting; and some will not permit their young sisters and daughters to engage in them, but do not scruple to ask their acquaintances to dance them. They lead to freedom of manner in private as well as public, and no young man has the same respect for girls who practice these dances, as for those who do not approve of, and will not engage in them. I love to think of a young girl, as of a rose bud with the dew of the morning upon it. There is a sweetness, a freshness that is exhaled by the heat of the sun and that soon passes away.

By contact with a wicked world, the young lose their purity and freshness of feeling, and nothing is more calculated to dissipate it, than these same round dances.

C. F.

Seldom, do Christians sufficiently value a good name, and es pecially, amongst the intelligent and pure of heart.

TO OUR SUBSCRIBERS.

Our readers will bear us witness that, we have not adopted the expedient of offering premiums for subscribers, or begged any one for patronage. We were at the outset, of the judgment that a Monthly, devoted mainly to Historical Sketches of the church, would be of interest to students of religion, and, therefore, we have worked steadily, to furnish material for thought, in the confidence that, as our purposes became better known, our patronage will increase. Possibly no periodical amongst us, has in the eircumstances, met with so general favor; and we deem it a privilege to say, we thank God and take courage. We feel, at least satisfied that, if we can send out a work really meriting patronage, it will eventually work its passage amongst the friends of the cause of Christ, Hence, all we can ask our friends to do, in behalf of the Religious Historian is, when satisfied it will accomplish good where read, to let their friends see it, and afford them information regarding the matters we are discussing. This, will be easily done, by all who read the work, and form their judgments from the Scriptures. Readers are usually thinkers, and we insist that, each subscriber owes it to himself or herself, to carefully study every subject we are discussing. In our labors as a preacher, we rarely, if ever, discovered very good results, unless the people, could be induced to read the word of God, and form their conclusions from their personal inspection of the Spirit's teaching.

Will our friends read, what we have to say, and lead their associates to do likewise?

CALIFORNIA.

Brother Chas. Vinzent of San Francisco, Cal. writes under date of Oct. 30th, that, while the progress of the cause of Christ in his State, is not entirely satisfactory, the laborers are active, and he, therefore, anticipates good fruit soon. Our Brother maintains that, much depends upon the brethren. "Attending to the fellowship, on every first day of the week. as an act of worship, of equal importance with the hreaking of the loaf." There is no positive service revealed in the scriptures, which can be neglected with impunity.

GREAT TRUTHS.

Are revealed in the word of God that should lead us to be most true in word and deed.

We live in a world where falsehood abounds and truth does not so much prevail. We believe we are passing to a state where all will be real. Real happiness or misery through eternal ages, will depend upon the truth or falsity of our lives here.

What are some of the truths revealed, that present the highest motives to truthfulness of conduct? We are told that, These heavens above us "will pass away with a great noise—that the elements shall melt with fervent heat, and the earth and the works on it are to be burned up. Believing that all these things must be dissolved, what manner of persons should we be now, that we may be sincere and without offence in the day of Christ? Again, it is said, "The Lord himself shall descend with a shout, with the voice of the arch-angel, and the trump of God, and the dead in Christ shall rise first."

Very truthful should we be now, that we may be among those who shall rise first. It is fearful to think of being left, and having to come up with those in the second resurrection.

Themes so great require earnest study. There is a solemnity in them that leads to truthfulness of life—that leads us to be more true to ourselves, to our fellow-beings and to our God. We must feel the force and solemnity of truth, before we can be governed by it, or impress it on others. A writer who speaks the truth on subjects that concern us all, says,

"Thou must be true thyself,
If thou the truth wouldst teach.
Thy soul must overflow, if thou
Another's soul wouldst reach.

"Speak truly, and thy word
Shall be a faithful seed.
Live truly, and thy life shall be
A great and noble creed."

THE CAUSE IN TENNESSEE.

While we have had little, or no church organization, in the denominational sense, the disciples of Christ, generally, merely as members of the body of our Lord, hove worked steadily through the past year, for the promotion cause of the Master. Reports of success have been but seldom published, and yet, we have scarcely heard of a single congregation in all the length and breadth of the land, that has not very much increased in numbers, and whose spiritual condition, has not greatly improved. We would be very much gratified, indeed, if the churches and members, in our State were more intimately acquainted, and were also, co-operating with each other, to the full extent of Gospel authority, in the various departments of Christian labor revealed in the Divine Volume.

INDEX TO
VOLUME SECOND, 1873.

Advice to Young Christians..... 152
Accessions..... 160
Answers to Prayer..... 253
Are we Converted by our Creed..... 380

Be obliging..... 30
Back Volumes of Religious Historian 32
Be Energetic..... 88
Be Truthful..... 155
Behind every Cloud the Sun is shining 316
Bishops and Councils, their Causes and Consequences..... 377

Church of Christ, The 1, 33, 65, 97, 129, 161, 193, 225, 273, 289, 321, 353
Christmas..... 25
Christian Quarterly for 1873..... 31
Corversion of Cornelius..... 46
Christian Mothers should be Earnest 58
Cultivation of Kind Feeling..... 59
Come to Christ..... 60
Church, The..... 86
Correspondents, To..... 94
Christian Publication House..... 96
Christians in Life and Action..... 125
Co-Operation Meeting in Clarksville, Tenn..... 145
Characters real and unreal..... 154
Christ healing the sick..... 157
Children of France..... 158
Christian Quarterly..... 250
Consultation Meeting..... 285
Conclusion of Vol. II,..... 369
Church Music..... 380
California..... 382
Cause in Tennessee, The..... 383

Don't Drink..... 25
Discussion at Flat Creek Village..... 52
Do Right now..... 124
Deaths..... 128
Debate on Spiritualism..... 185
Debate..... 191
Delay, etc..... 224
Dancing..... 381
Debates by Jacob Ditzler, D. D., of the Methodist Church, and Dr. T. W. Brents, of the Church of Christ 375

Encouraging..... 32, 256
Education of Preachers, The..... 55
Earnest Life, An..... 85
Elements of Christian Teaching..... 275

Favorable Indication..... 64
Florida..... 160

Good Items..... 128
Girls, To the..... 348
Great Truths..... 383

Hope Institute Commencement..... 191
Hall, Death of Dr. B. F..... 192
How Pleasant..... 286
Honor to whom honor is due..... 378

Is it true? Whose Fault? What the Remedy?..... 19
Improve the Present..... 56
Intimate connection of the Old and New Covenants..... 118
Invitation to Discuss Differances..... 254
January First, 1873..... 28

Kind Words..... 63

Letter to the Man in the Moon..... 154
Lunatic Asylum at Gheel..... 218
Liberal Education of Girls, The..... 243
Lord, The, turned and looked upon Peter..... 219
Lead us not into Temptation..... 282
Lord's-Day Morning, The..... 319
Lord's-day Evening, The..... 346

Ministerial Education..... 125
Neglected Duties..... 247
Origin of the Idea of Spirit of God... 255
Our Subscribers, To..... 382

Prayer..... 89
Praise to God..... 91
Patience..... 94
Publications Devoted to the Christian Religion..... 126
Primitive Order..... 156
Purpose of Miracles..... 190
Pure Influence..... 287
Pleasant Influence..... 367

Questions and Answers..... 125

Reading the Scriptures..... 17
Rise Early..... 92
Remember the Sorrowful..... 121
Second Volume of the Religious Historian..... 16
Spiritual Indications of 1872..... 30
Speak Gently..... 93
Sin of Idleness, The..... 127
Scene that adds to the joy in heaven, A 151
Sad..... 160
Spiritualism..... 223
Stone roled away, The..... 283
Secret Societies..... 351
Success in our Efforts..... 352
"The Spirit is Willing, but the Flesh is Weak."..... 123
Witchcraft, Spiritualism and Necromancy..... 21
Why wilt thou Die before thy time... 61
Who shall offer an adequate Remedy for the Deficiencies in the Churches 116
What others will say..... 124
Wine..... 190
Weep not for me..... 214
Wayside Flowers..... 246
When was Peter Converted?..... 349
What we need..... 349